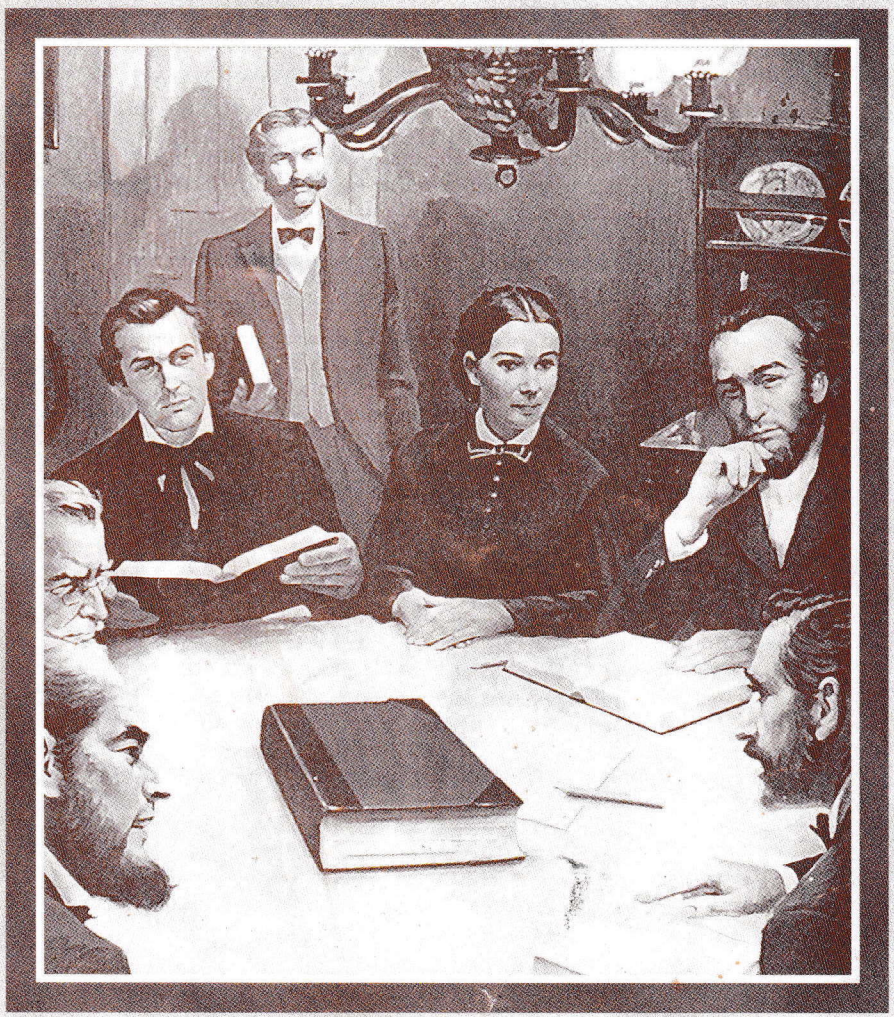
Lest We Forget



Lest We Forget

We are living in a time when the foundations of the Seventh-day Adventist Church and Christendom as a whole are being tested. Biblical doctrines which were thought to be well established are again being questioned. Old heresies, such as the idea that Jesus is not really God, are being resurrected and new ideas, like exorcism, glossolalia, faith healing and new worship styles are being introduced into the Adventist church. In this time of stress and strain, when it seems that every wind of doctrine (Eph 4:14) is blowing across the Adventist landscape, it is important that we as a church remember our roots. "We have nothing to fear for the future," we have been told, "except as we shall forget the way the Lord has led us, and his teaching in our past history" (E.G. White, Life Sketches, 196).

Gerhard Pfandl

Because many of our younger church members know little about the beginnings of the Advent movement, once a year, the Adventist History Awareness Committee of the South Pacific Division endeavours to bring before the church at large some aspect of the rich heritage of our church. Because 1998 is the sesquicentennial anniversary of the 1848 Bible Conferences, the committee has chosen to devote this insert to this topic to remind us of the importance of these conferences. They consisted of weekend meetings at which the major doctrinal positions of the embryonic Seventh-day Adventist Church were presented, discussed and finally accepted. Those who came together, so soon after the disappointment of 1844, still held widely divergent views. But at these early conferences the distinctive basic doctrines and prophetic interpretations, which we as a church now hold , were agreed upon and a broad unity of belief and practice was established.

Gerhard Pfandl
Field Secretary

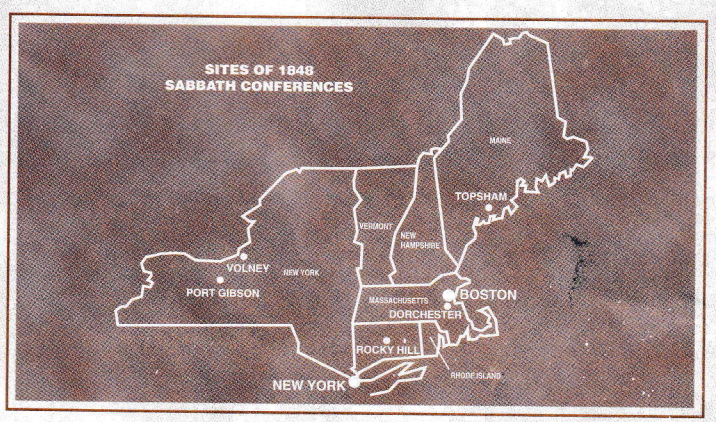
From Dissappointment to Understanding

Glynn Litster

To most Adventists, 1844 was the year of the great disappointment. But what was happening in the world in general about that time? In the years leading to 1844, there was relative peace across the world enabling the message of the return of Jesus to go everywhere. Missionaries of the time included John Williams to the South Pacific, Robert Moffat and David Livingstone to Africa, Hudson Taylor to China and Joseph Wolff, missionary to Europe and the Middle East.

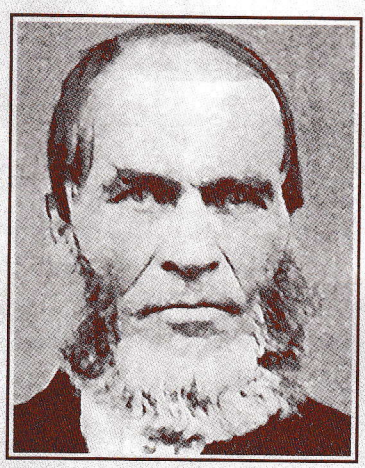
In 1848 Marx and Engels published their communist manifesto as revolutions swept Europe. In March of the same year, came the first rappings at Hydesville, USA, heralding modern spiritism, and the discovery of gold in California brought the stampede west, a significant event for the future of the Seventh-day Adventist Church base in that state.

The shattered faith of those who expected Christ to return in October 1844 took them into many different forms of belief following the disappointment. Three main groups emerged within a few months. First were the spiritualisers, who denied Miller's literal second coming of Christ to the earth and taught He had received His kingdom from the Ancient of Days in Heaven before His return to earth in power and great glory.[1] Within this group there developed a wide range of fanatical ideas and teachings including the concept of Christ in the flesh of each believer; that they were now in the seventh millennium; the 'it-is-a-sin-to-labour' doctrine; humility that required crawling on the floor; and present immortality,[2] to name a few.



The second

group gathered around Joshua Himes who enlisted William Miller at a conference at Albany, New York on April 29, 1845. These made a ten-point doctrinal base emphasising the advent and salvation. They denounced fanaticism and tacitly recognised that they needed to continue to work for those who had not accepted Christ. This was in contrast to many who believed that salvation closed for sinners on October 22, 1844.



The third group began with those who accepted that salvation closed for sinners on October 22, 1844. For a time they published with the spiritualisers, but attempted, with difficulty, to separate themselves from the fanatics, many of whom claimed prophets and those who had visions from God. Their main leader was Joseph Bates who had been prominent with Miller. He early promoted the importance of the Sabbath. Joining him was James White, a school teacher, who was convicted about 1842 he should warn the people to prepare for the day of God. His abilities to organize and publish soon made him an early leader among the small group who separated from the spiritualisers by their belief in the literal return of Christ and their acceptance of the Sabbath. As Ellen White" visions came to be seen as true messages from God, in contrast to the many other visionaries of the time, she too was accepted as one of the founders of this new movement.

In April 1844, following the spring disappointment, Josiah Litch had drawn attention to the possible error in understanding what was meant by the cleansing of the sanctuary. After October this question was raised by others, and most clearly by farmer Hiram Edson who perceived Christ had entered the Most Holy place, before his return to the earth.[3]

Thus, before the end of 1844, Edson had drawn attention to the true significance of the sanctuary in heaven. Bates, introduced to the full significance of the Sabbath by Rachel Oakes (Preston), began writing and preaching its importance and Ellen Harmon (White) had received her first vision, to be followed by hundreds more, encouraging and instructing God's people.

In the next three or four years however, fraught as they were with doubt and fanaticism, the believers in

the literal return of Christ, who saw themselves as keeping His commandments and trusting in Jesus as their Saviour and priest before God, were scattered and isolated. They had not clear doctrines to distinguish them from other Adventists. Leaders aplenty were publishing their teaching in numerous papers, but who had the "truth"?

By 1848 it was time to clarify their beliefs. E.L.H. Chamberlain called a meeting at Rocky Hill, Connecticut. This was followed by more than twenty meetings in the next two years, but it was the six held that year which were most significant.

These Conferences were held as follows:-

1: Rocky Hill. Connecticut, April 20-24 in the home of Albert Belden, initiated by E.L.H. Chamberlain of Middletown. About fifty were present. The main speakers were H.S. Gurney, Joseph Bates and James White. Bates spoke on the Sabbath and the law, White on the dawning significance of the third angel's message, its scope and specifications.[4]

2: Volney, New York, August 18 in the barn of David Arnold. About thirty-five were present from the western New York state and some from New England including White, Gurney, Bates and Chamberlain. There were many differences till Mrs White was shown some of their errors in contrast to truths. They accepted her corrections and the conference finished with harmony.[5]

3: Port Gibson, New York, August 27, 28 in the barn of Hiram Edson, who had had a view of the sanctuary in heaven on the morning of October 23, 1844. Here again, harmony prevailed.

4: Rocky Hill, Connecticut, September 8,9 at Albert Belden's home. Little is known of the detail of this conference, but the growth of belief continued.

5: Topsham, Maine, October 20-22 at the home of Stockbridge Howland. For the first time the believers spoke of publishing a paper, but there were no funds to do so.

6: Dorchester, Massachusetts, November 18 in the home of Otis Nichols. It was here that Ellen White received her vision of the rays of light encircling the world. She then told her husband to commence publishing a paper and that it would prosper.[6]

Thus the Sabbath Conferences of 1848 laid the foundation for the unique teachings of what became the Seventh-day Adventist Church between 1860 and 1863.

1. George R. Knight, *Millennial Fever*, (Boise, ID: Pacific Press, 1993), 246.
2. Ibid., 248-252
3. See Ibid., 305 for Edson's statement
4. L.E. Froom, *The Prophetic Faith of Our Fathers*, 4 vols. (Washington D.C.: *Review and Herald*, 1954), 4:1022.
5. Ibid.
6. Ibid. 1025

The desire for religious freedom motivating the Pilgrim Fathers to migrate to the United States of America had a flow-on effect revealing itself in rampant individualism in biblical understanding and expression of worship. As individuals shared through voice and pen their conclusions they often drew a following of sympathetic adherents, resulting in a plethora of religious communities of which Millerism became one.

Ross Caldstone

The literal, visible, pre-millennial return of Jesus Christ was the unifying belief which held these otherwise doctrinally diverse believers together. When the Lord did not return on October 22, 1844 divergences in belief resulted in fragmentation and disassociation.

Many Millerites became spiritualizers – that is, they accepted a belief that Christ had returned spiritually in 1844, some even going so far as to say the world had entered the biblical millennium in 1844 and therefore ceased from all physical work. Other joined the Shakers, an active cult who shut themselves away from the world, practising celibacy and expressing themselves in highly charismatic forms of worship while they waited 'with hands to work and hearts to God '. The numerical growth of the Shaker movement reached its greatest peak with the influx from disillusioned Millerites and other individuals finding security and acceptance at a time of rejection and disillusionment. One such Millerite was Enoch Jacobs who found himself in sympathy with the Shaker belief that Christ had returned spiritually in 1770 through Ann Lee, the prophetess to the Shakers. For a time he joined their community of faith but found celibacy not to his liking!

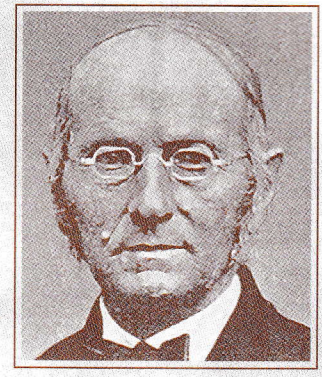
The Influence of Joseph Bates, James and Ellen White

Joseph Bates, James and Ellen White, the three Millerites who became the founders of the future Seventh-day Adventist Church, held tenuous links with some of these more radical individuals, sharing a belief in 'the present truth' of the Sabbath, Sanctuary, and the Shut Door. They even recorded their convictions in Enoch Jacob's Western Midnight Cry, later to be re-named the Day Star, a publication which advocated extreme theological interpretations and worship practices.

Samuel Snow, the editor of the Jubilee Standard and Joseph Marsh,

the editor of the Voice of Truth were Millerites who also developed fanciful interpretations, yet Joseph Bates saw fit to publish his understanding of 'present truth' in the column of their papers.

We need to be assured, however, that dissimilarities between the founders of the future Seventh-day Adventist Church and these fanatical elements far outweighed any beliefs they may have shared. It became the task of these more conservative believers to guide their fellow 'wise virgins' through the maze of doctrinal error and fanatical worship practices to a solid platform of scriptural truth.



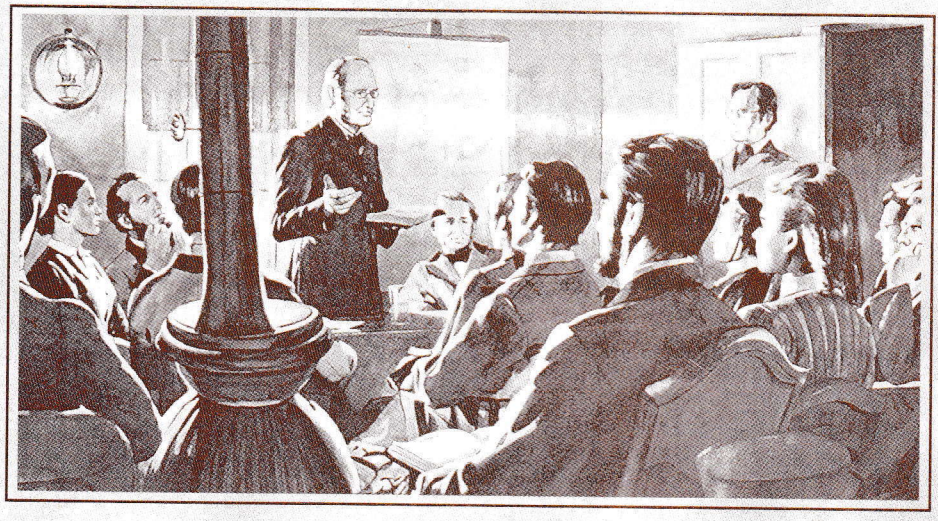
Significance of the Sabbath Conferences

The Sabbath Conferences played a critical part in bringing unity of belief and accord of spirit in those traumatic times of discord and theological disharmony. One should not underestimate the importance of the assembling together of isolated believers. This factor alone was to bring a measure of encouragement and comradeship. Communication today functions with ease and speed – not so in the 1840s.

Therefore, the Sabbath Conferences, held as they were in the various geographic locations, provided the opportunity for fellowship as well as doctrinal dialogue. It was doctrinal issues however, which were to be the prime interest at these Conferences. The first was held at Rocky Hill, Connecticut with numbers swelling from fifteen to fifty. It was a weekend affair with Bates giving great emphasis to commandment keeping and Ellen White on the Sabbath as God's day of rest. Not all in attendance were "fully in the truth" but by the end of the weekend James White recorded "... The dear children parted with great love for each other. All had a better meeting than they expected. All were blessed."[1]

The Visions Bring Unity

Friday, August 18 a further Conference was to commence in Volney, New York. The Whites engages in money-raising endeavours in order to meet their travel expenses and were present in David Arnold's barn. Of the thirty-five present, hardly two were in doctrinal agreement and each was adamant that his view were biblically based. It was a meeting with the potential for heated disagreement and dishar-



mony. One with strong views was "Brother Arnold" who believed that the thousand years of Revelation 20 were now past and that the 144,000 were those raised at Christ's resurrection. Others also endeavoured to strongly voice their particular views. Bates and the Whites decided that a stand for truth must be made and informed the agitators that they had not travelled long distances to listen but to teach – and this they endeavoured to do. However, conflicting views continued to be agitated until finally Ellen White was taken off in vision.

According to John Loughborough eyewitnesses later told him that while in vision Ellen was on her feet with a family Bible in her hand and while looking upward and away from the Bible she turned the pages, pointing to the texts which controverted the false doctrines being agitated. This had a sobering and unifying effect upon all present and they recognised that God was revealing His truth in a manifest way. Ellen White recorded "Our meeting ended victoriously. Truth gained the victory."[2]

Some ten days later another Conference was held at Port Gibson, New York in Hiram Edson's barn. This was some sixty miles west of Volney. Again there was doctrinal discord present at the beginning of the two-day Conference and again God gave Ellen White a vision on the importance of unity among the brethren. The Conference ended as did the others with the brethren parting with love for each other.

It needs to be clearly understood that, just as there were many doctrinal viewpoints in these American

States at the time, so there were many claiming to be chosen spokespersons for God. Ellen White was but one and was seen to be so by those who viewed her visions with suspicion. But the physical phenomena associated with these early visions became clear evidence to the majority of eyewitnesses that God was speaking to His people in a very marked manner.

The Emphasis on Bible Study in Establishing Doctrine

The pioneers did not accept our fundamental doctrinal positions merely on the visions of Ellen White. These confirmed or corrected that which was gained from intensive prayerful Bible study. James White had been a member of the Christian Connexion, whose great emphasis was on proving all things from the Scriptures. His links with William Miller encouraged him to " ... preach Bible. You must prove all things by Bible. You must talk Bible, you must exhort Bible, you must pray Bible, and love Bible, and do all in your power to make others love Bible too."[3]

It was from this belief in the primacy of the Holy Scriptures that the pioneers were able to move from discord to unity.

1. James White to Leonard and Elvira Hastings, April 27, 1848.
2. E.G. White, *Spiritual Gifts*, 2 vols. (Battle Creek, Mi., 1860) 2:99.
3. William Miller to T. Hendryx, March 26, 1832.

Laying the Foundation

In 1980 the General Conference in Dallas voted to accept the twenty-seven fundamentals as a statement of the Seventh-day Adventist Church's understanding of the teachings of Scripture. While a number of points were refined in their wording during the discussions at the session, what happened in 1980 was a far cry from the discussions which took place 132 years earlier at the "Sabbath Conferences" in 1848. At that time the early Adventist believers came together to hammer out the doctrinal foundation of what later became known as the Seventh-day Adventist Church. This "hammering out" at times involved vehement disagreement on the part of the participants.

Gergard Pfandl

At the second Sabbath Conference at David Arnold's barn in Volney, New York, for example, James White was distressed to discover that the brethren were disagreeing on nearly every point of doctrine. Each had a pet theory to which he clung and which he tried to force upon everyone else.

Dealing with Disunity

In order to restore harmony, someone suggested that they should celebrate the Lord's Supper together. Most of the 35-40 persons present agreed, but Arnold promptly raised an objection: "The Lord's Supper took the place of the Jewish Passover, so it should be celebrated only once a year," he insisted, "and today is not the time for it." "Not so" another protested, "the early church members broke bread daily."[1]

These disagreements greatly distressed Ellen White. During the Conference the Lord gave her a vision revealing what was wrong about the ideas these men were presenting. Many of them saw her for the first time in vision, and when Ellen came out of the vision and clearly pointed out the true teachings of the Bible, her message was believed to be from God, and the meetings closed on a positive note. James White at that time saw that the Spirit of Prophecy, as manifested through is wife, could prove to be a great unifying factor among the believers.[2]

"Many of our people", wrote Ellen White in 1904, "do not realise how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce, Elder [Hiram] Edson, and others who were keen, noble and true, were among those who ... searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. Again and again these brethren came together to study the Bible, in order that they might know its meaning and be prepared to teach it with power."[3]

Ellen White's own role was limited but exceedingly valuable. "When they came to the point in their study where they said, 'We can do nothing more', the Spirit of the Lord would come upon me", she reported. "I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me with instruction as to how we were to labor and teach effectively."[4]

The brethren gave study to her suggestions and were thrilled to find that they really did clarify the points at issue. These contributions of Ellen White seemed particularly impressive, because as she explains, "during this whole time I could not understand the reasoning of the brethren.

My mind was locked, as it were, and I could not comprehend the meaning of the scriptures we were studying. This was one of the greatest sorrows of my life. I was in this condition of mind", she says, "until all the principal points of our faith were made clear to our minds in harmony with the Word of God. The brethren knew that when not in vision I could not understand these matters."[5]

The Pillars Identified

God evidently wanted them to understand that the truths He was calling them to proclaim were rooted in the Bible itself "and not – as some might be tempted to say today – merely in a young woman's dreams."[6]

In addition to the many biblical truths shared in common with other Christians – the four principal doctrinal positions upon which our pioneers agreed were (1) the imminent, personal, premillennial second advent; (2) the cleansing of the sanctuary, with Christ's ministry in the second apartment having begun on October 22, 1844 – the beginning of the antitypical Day of Atonement; (3) the obligation to observe the seventh-day Sabbath; and (4) the conditional immortality of man. In addition, as a result of these Bible Conferences, which continued for a period of two to three years, Ellen White's prophetic gift was validated and became another important element of the fledgling movement.

These five beliefs were seen as the core teachings around which our pioneers gathered the flock. These distinctive doctrines distinguished them not only from the Millerites, but also from other Christians as well; and in time they became the pillars of the emerging Seventh-day Adventist Church. While they shared many beliefs with other Christians, as mentioned above, "their preaching and teaching emphasis fell on their distinctive pillar doctrines."[7]

Other doctrinal positions on which an early consensus was achieved were: (1) the major prophetic outlines and time prophecies of Daniel and the Revelation, and (2) the messages of the three angels in Revelation 14.8 Thus, Seventh-day Adventists today can know that, although refinements in how their doctrines are expressed have been made, the essence of them has remained unchanged since those early days in the late 1840s.

1. Virgil Robinson, *James White* (Washington, D.C.: Review and Herald, 1976), 49-50.
2. Ibid.
3. E.G. White, *Selected Messages*, 2 vols. (Washington, D.C.: Review and Herald, 1958), 1:206.
4. Ibid., 206-207.
5. Ibid., 207
6. C.M. Maxwell, *Tell it to the World* (Mountain View, CA: Pacific Press, 1976), 96-97
7. G.R. Knight, *Anticipating the Advent* (Boise, ID: Pacific Press, 1993), 34.
8. L.E. Froom, *The Prophetic Faith of our Fathers*, 4 vols., (Washington, D.C.: Review and Herald, 1954), 4:1030-1031

The Birth of a Legend

Eleanor Scale

While reading a periodical or magazine, have you ever stopped to think how the publication came into being? Often, upon investigating, you would find there was a fascinating story to be told. This is the case with our world church paper Adventist Review.

Church historians remember 1848 as the year of the six Sabbath Conferences. It was during the fifth Conference, in Topsham, Maine, in the month of October, that a suggestion was made to publish a summary of proceedings from the previous Conferences, which could be shared with other Sabbath believers. The group made the matter a subject of prayer. However, because of the obvious lack of funds to finance the project, it seemed inadvisable to pursue the matter right then, so they resolved to leave it with the Lord.

The Call to Publish

The sixth Conference was held in November at the home of one of the believers, a former Millerite – Otis Nichols, who lived in Dorchester, Massachusetts. Little did the small group realize it at the time, but one particular decision made at this Conference had a long and far reaching effect on the church. During a period of earnest prayer for light and instruction, Ellen White had a vision. In this vision she seemed to be observing an intense light, resembling the rising sun and similar to the angel in Revelation 7. As she watched, she called out in wonder as its intensity increased. "Out of weakness it has become strong! ... It arises, commencing from the rising of the sun ... O the power of those rays! It grows in strength ... The angels are holding the four winds ... The saints are not all sealed! ... Yea, publish the thing thou has seen and heard, and the blessing of God will attend."[1]

After Ellen came out of vision she turned to her husband James and said, "I have a message for you. You must begin to print a little paper and sent it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world."[2] James was in a dilemma – the financial situation had not improved since their previous meeting in October and collectively this

small group of Sabbath believers was unable to raise the necessary amount to fund such a project. How could he possibly write and carry out such an undertaking.

Financial Constrictions Cause Delay

For a time nothing was done, then, three or four months later, Ellen and James White received an invitation from Albert Belden to shift to Rocky Hill, Connecticut, and share his home. Ellen was pregnant with their second son James Edson and felt it providential that such an opportunity had arisen at that time. They decided to accept the gracious offer of accommodation, so packed their few possessions and moved to Connecticut. James was still confused as to what he should do about "a little paper" but was somewhat comforted by the promise of his wife, "As the people read they will send you the means with which to print". But still "the means" was not forthcoming! Ellen White wrote concerning the perplexing situation. "My husband was impressed that it was his duty to write and publish the present truth. He was greatly encouraged and blessed as he decided thus to do. But again he would be in doubt and perplexity as he was penniless. There were brethren who had means, but they chose to keep it."[3]

Previously, James had earned money on which to live and travel to the various conferences by mowing by hand, fields of hay. Being a very practical person, he thought he should go out again and search for work. Then he found God had other plans of which Ellen wrote: "As he left the house, a burden was rolled upon me, and I fainted. Prayer was offered for me, and I was blessed, and taken off in vision. I saw that the Lord had blessed and strengthened my husband to labor in the field one year before; that he had made a right disposition of the means he there earned; and that he would have a hundredfold in this life, and, if faithful, a rich reward in the kingdom of

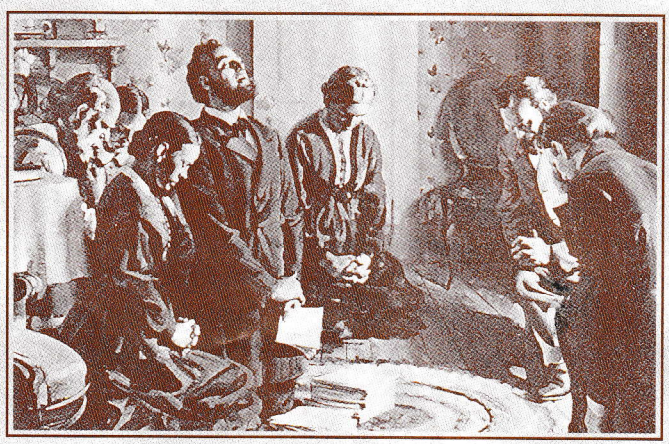
God; but that the Lord would not now give him strength to labor in the field, for He had another work for him, that if he ventured into the field he would be cut down by sickness; but that he must write, write, write, and walk out by faith."[4]

Publishing Commenced

And write he did, convinced at last that it was what the Lord required and by faith he accepted the fact that He would provide the money with which to finance the paper. James planned to address a wide variety of topics, but the subject that was dearest to his heart was the Sabbath truth and its overall importance to the Sabbath believers. He decided to name the paper Present Truth, a phrase taken from 2 Peter 1:12, the text he used as an introduction to his initial editorial. His plan was to produce just a small, plain, unadorned leaflet, merely eight pages, to be sent out at regular intervals with the hope that eventually these sheets would be bound together in one volume. He felt he could cope with the pressure of producing such a paper by writing in instalments.

The burden of James White was to encourage and build up the faith of the fledgling Adventists and this can be verified by a sentence he wrote in the very first edition. "I hope this little sheet will afford you comfort and strength. Love and duty have compelled me to send it out to you. I know you must be rooted, and built up in the present truth, or you will not be able to stand 'in the battle in the day of the Lord'."

James' other concern was to find a printer. Someone who would be prepared to publish his paper on credit, with the only assurance being that the money would be paid as soon as prospective readers felt compelled to send donations to support the paper! Such a man was found in Middletown, a township eight miles from Rocky Hill. Each time James needed to discuss the copy or the printing with Mr Pelton, he would have to walk the eight mile journey there and then return eight miles home again. At last



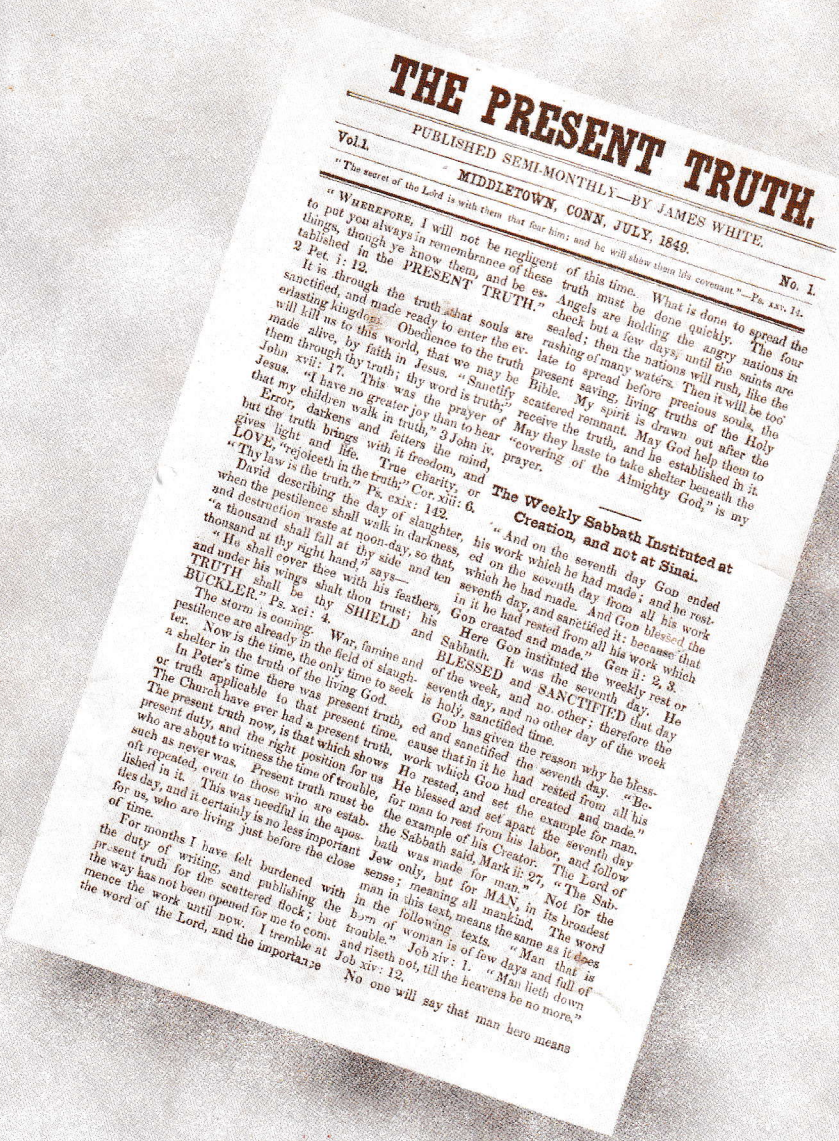
the day arrived when the first edition of Present Truth was finally published and James White was able to borrow Albert Belden's horse and buggy to transport the thousand copies back to Rocky Hill. "The precious printed sheets were brought into the house and laid on the floor, and then a little group of interested ones were gather in, and we knelt around the papers, and with humble hearts and many tears besought the Lord to let His blessing rest upon these printed messengers of truth."[5] Those present then worked together to fold the papers and address them in readiness for mailing. Later they were placed in James' carry bag and taken to the post office. As Ellen White had predicted, the people did appreciate the considerable effort put forth by James to write and produce the Present Truth and donations were sent which more than covered the cost of printing each issue.

Faith Rewarded: A Prediction Fulfilled

Eleven issues were printed between July 1849 and November 1850. In addition, during the period between the months of August and November of 1850, the first five issues of the Advent Review were also published. As the name suggests, the object of this paper was to review the past experiences of the Sabbath believers from 1844 as well as to include personal testimonies and other inspirational articles. Then at a meeting in Paris, Maine, in November 1850 it was decided to combine Present Truth and Advent Review to form a new publication entitled The Second Advent Review and Sabbath Herald. This paper was to be larger in size than each of the others and would continue to be distributed to the regular readers of both of them. Soon it also became the vehicle for discussing relevant issues and people were encouraged to write in and share their views.

Thus, with the printing of these periodicals, a tradition was established that extends to the present day with the weekly publication of the Adventist Review, as it is known today. At the time of writing, about 750,000 copies are distributed throughout the world each month and it is translated into at least six languages. We may wonder if James White ever imagined that his small 8-page publication would grow to be so widely read by church members throughout the world and become a legend of the Seventh-day Adventist Church.

1. Joseph Bates, *Seal of the Living God* (New Bedford, 1849), 25.
2. Ellen G. White, *Life Sketches*, (Mountain View, Cal., Pacific Press, 1915), 125.
3. Ellen G. White, *Testimonies For the Church*, (Mountain View, Cal., 1948), 2:87-88.
4. *Life Sketches*, 125-126.
5. Ibid.



THE PRESENT TRUTH.

PUBLISHED SEMI-MONTHLY—BY JAMES WHITE.

Vol. 1. MIDDLETOWN, CONN., JULY, 1849. No. 1.

"The secret of the Lord is with them that fear him; and he will shew them his covenant."—Ps. xxv. 14.

"WHEREFORE, I will not be negligent of this time. What is done to spread the truth must be done quickly. The four angels are holding the angry nations in check but a few days; until the saints are sealed; then the nations will rush, like the rushing of many waters. Then it will be too late to spread before precious souls, the present saving, living truths of the Holy Bible. My spirit is drawn out after the scattered remnant. May God help them to receive the truth, and be established in it. May they haste to take shelter beneath the covering of the Almighty God," is my prayer.

to put you always in remembrance of these things, though ye know them, and be established in the PRESENT TRUTH." 2 Pet. i: 12.

It is through the truth that souls are sanctified, and made ready to enter the everlasting kingdom. Obedience to the truth will kill us to this world, that we may be made alive, by faith in Jesus. "Sanctify them through thy truth; thy word is truth;" John xvii: 17. This was the prayer of Jesus. "I have no greater joy than to hear that my children walk in truth," 3 John iv.

Error, darkens and fetters the mind, but the truth brings with it freedom, and gives light and life. True charity, or LOVE, "rejoiceth in the truth;" Cor. xiii: 6. "Thy law is the truth." Ps. cxix: 142.

David describing the day of slaughter, when the pestilence shall walk in darkness, and destruction waste at noon-day, so that a thousand shall fall at thy side and ten thousand at thy right hand," says—"He shall cover thee with his feathers, and under his wings shalt thou trust; his TRUTH shall be thy SHIELD and BUCKLER." Ps. xci: 4.

The storm is coming. War, famine and pestilence are already in the field of slaughter. Now is the time, the only time to seek a shelter in the truth of the living God. In Peter's time there was present truth, or truth applicable to that present time. The Church have ever had a present truth. The present truth now, is that which shows who are about to witness the right position for such as never was. Present truth must be often repeated, even to those who are established in it. This was needful in the apostle's day, and it certainly is no less important for us, who are living just before the close of time.

For months I have felt burdened with the duty of writing, and publishing the present truth for the scattered flock; but the way has not been opened for me to commence the work until now. I tremble at the word of the Lord, and the importance

The Weekly Sabbath Instituted at Creation, and not at Sinai.

"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Gen ii: 2, 3.

Here God instituted the weekly rest or Sabbath. It was the seventh day. He BLESSED and SANCTIFIED that day of the week, and no other; therefore the seventh day, and no other day of the week is holy, sanctified time.

God has given the reason why he blessed and sanctified the seventh day. "Because that in it he had rested from all his work which God had created and made." He rested, and set the example for man. He blessed and set apart the seventh day for MAN, in its broadest sense; meaning all mankind. The word man in this text, means the same as it does in the following texts. "Man that is of few days and full of trouble." Job xiv: 1. "Man lieth down not, till the heavens be no more." Job xiv: 12.

No one will say that man here means

Published by the South Pacific Division
Adventist History Awareness Committee
148 Fox Valley Road, Wahroonga NSW 2076

Printed by Signs Publishing Company
3485 Warburton Highway, Warburton Vic 3799